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HOU RS OF PERFORMANCES-2:30, 4, 8, and 9:15

SPRING ROSES.

EY E. B. CHEESBOROUGH.

A deep er flush upon the air, Methinks the summer looks this way, And will be on us soon.

WONDERFU

The garden blushes like a girl At love's first whisper sweet; And delicate the rare perfumes That all our senses greet.

If these spring roses throw such charms Upon our daily way, What will it be when summer opes The portals of the day.

And, coming through the golden gates,

Laden with perfume rare, Throws beauty over all the earth, And fragrance everywhere? How beautiful the roses seem.

Clasped in the arms of spring! Prized dearly both for what they are, And what we know they'll bring. A brighter blush of color rare. An orn of sweeter scent,

Blue skies, gold rays, and green arcades, In one fair picture blent. -New York World.

THE SUNDAY-SCHOOL.

International Lessons-By Heury M. Grout, D. D .- May 3 .- Obedience .- Eph. 6: 1-13 GOLDEN TEXT .- Children, obey your parents in the Lord: for this is right. - Eph. 6: 1,

The Apostle is here addressing a Christian Church, and so is telling his readers what ought to be true in Christian communities and homes. Of course, the same things are equally becoming, right and necessary in [other cummunities and homes. But we do not so confidently look for them elsewhere. , method of training. This, too, is to be "in They belong to the Christian ideal. All the Lord." Does not this imply that in a ought to be Christians, and here we see, in part, what order and beauty and happiness would come of their being truly and altogether such.

1. We are reminded first of the mutual duties of children and parents. Children are to "obey" and "honor" their parents; parents are to "provoke not." and "nurture"

their children. To "obey" is to do that which is bidden, and to do it because it is bidden. To do it for some other however good reason would not be to obey. To "honor" is to obey and something more. It is to be respectful in thought, speech and act; in the parent's presence or out of his sight. It is to be con siderate of his feelings and good name.

The child's obedience is to be in the Lord, i. e., in Christ. It is assumed that he may be and ought to be already in Christ. As such he is to obey, making this a part of his religion; doing it in Christ's strength, and doing it so far as the parent's commands agree with Christ's precepts. The parent has no right to command the child to do

Three reasons are given for such obedience and honor: It is right; God commands it; to it God has promised His bless-

Why it is right is not intimated here. Nor is it necessary to explain the why to the child. It is commonly batter to say it is so. and that God commands it and will oless it. The force of conscience is weakened by First of all, one, who serves another, is to monimuch explanation. Simple appeal to right, "be obedient;" he is employed to do anoth-

and to God's will, is most healthful and ef

This is not simply the first of the Ten Commandments with promise, but of all the Jewish laws (Dale). And it is a promise which God keeps. As a rule, obedience to parents carries other virtues with it, and thus tends to prosperity. Moreover, to it God adds His b essing. Ordinarily it does prolong life. But if the child owes duty to the parent,

the parent also owes duty to the child. No doubt there is occasion for the injunction, "Provoke not your children to wrath," for parents are not always as patient and considerate as they should be. This does not lessen the obligation of the child, but it tends to discourage and makes opedience barder than otherwise it would be. then children often fancy their parents are unjust and unwise when they are not. Thwarted and denied, as they sometimes must be for their best good, they are easily embittered. This makes it all the more heedful that the parent should remember the Apostie's caption: "Provoke not." Be firm, but without b tter, sarcastic, angry speech. Maintain authority, but with such interminglings of generosity and love as to win and retain the fullest trust and love in return. Parents are too often responsible for the elienation of their children and the loss of influence over them.

The positive part of the precept addressed to parents is best rendered in the Revised Version: "Nurture them in the chastening and admonition of the Lord." To chasten is not merely or chiefly to chastise. It includes, in its meaning, every part of that training, regulation, repression and incitement, whereby the life is guided and character formed. Admoration" is reminding by speech. It includes encuragement as well as remonstrance and reproof. "Chastisement" is training by acts: "admonition" by words.

A great point to be observed is the aim and bristian home all the children ought to be from the first "in Christ?" In Him they are to be nurtured, brought up. To make sure that they are thus in the Lord, and that they shall grow up into steadfast, intelligent devout, sarnest, whole-souled Christians-is not this to be the primary afm in all the instruction and training they receive? What a difference it would make with many professedly Christian homes if this were the aim! Few children would grow up out of Christ. There would be fewer

lost sheep in our Israel. 2. We are reminded next of the natural duties of servants and master. In the early churches there were many slaves or bondservants. Slavery existed in every part of the Roman Empire. The Christians had no power to abolish it. They could only teach these principles which should gradually destroy it, and in accordance with which servants and masters should meanwhile serve their common Master in Heaven.

But besides these bond-slaves there were also hired servants; and to them also, and to their masters, these words of the Apostle are addressed. In fact, what he says is applicable to all working people and those for whom they work. They are therefore applicable to most of ourselves, for most of us are either employed or employers, being, perhaps, at one time in the one class and at another time in the other, and some-times in both at once. And so the counsels of these particular verses are not to be lightly passed over.

ers will, not his own. Then there should be what the Apostle doubtless means by "fear and trembling," and 'singleness of heart;" that is, solicitude lest time should be wasted, and an honest purpose to do the work wall

The admonition against "eye-service" points to a sault into which the best are tempted to fall. Being more anxisus so far to please as to get the promised wages and escape reproof, some persons work well only when the employer's eye is on them.

But how is one to do all this, particularly when his work is hard, his employer unsympathetic and his pay poor? How can he do it with a cheer? The Apostie tells him. Do all as "unto Christ;" as "servants of Christ, doing the will of God:" as "knowing that whatsoever good thing each one doeth, the same shall he receive again from the Lord." Fidelity may be unrequited of men; it will not be forgotten by the Master in heaven. So make fidelity a part of your religion. Think of yourself as doing all for the Master above.

"And, ye masters, do the same things un o them." On his part, the employer is to be taithful to his obligations. He is to "forbear threatening," and whatever of harshness and severity poor service too often provokes. He is to do as he would have his "Master in heaven" do by him. How many fail at this point. What if God should do by us as we do by those who owe us service? Then, the suployer is not to forget that our common Master is no respecter of persons. He cares as much for the weakest as for the strongest. for the poorest as for the richest, for the but as for the palace; and if the employer is harsh, unfeeling, oppressive, God will be found on tl e side of the suffering and wronged.

3. In the concluding part of this passage we are remir ded of the special means of sucress not only in the duties just noticed, but in all duties. We are to be "strong in the Lord, and in the strength of his might." Basides the waywardness of our own hearts, we have to contend with other adversarie, whose leader's wiles are many and subtle. But the strength of Christ is all available for us, and in the armor God has provided we need not be overcome. Success will be our.

PRACTICAL SUGGESTIONS. 1. The promise should be the secondary, never the first motive to well doing. 2. Upgoverned children rarely honor or

respect their parents, or deny themselves to make them happy. 3. Disobedient children rarely learn to respect themselves, or to be, even if converted,

consistently obedient Christians. 4. It is reasonable to expect that children, nurtured in the Lord's chastening and admonition, will grow up to be his true dis-

5. Faithful, conscientious servants and workmen, who do their work well and need no watching, are seldom long without em-

Society is to be made better, and poverty cured, and classes brought together only by making men and women who make up up society, employed and employers alike, individually better.

7. Men of the world who care nothing for the religious training of their servents in the bome, or workmen in their fields, stores and mills, are reckless of souls and of their own future interests. The best way to get hon est, conscientious servan's is to train them in the fear and love of Gcd.

8. The principles taught in this portion of Scripture need only to be faithfully applied to make homes happy, sortery harmonious, the State prosperous and Heaven

ENOTTY PROBLEMS.

Our readers are invited to furnish original enigmas, chrades, riddles, rubses and other "knotty problems," addressing all communications relative to this department to E. B. Chadbourn, Lew-

No. 1182 -Evanescent Glory. List to my riddle true and clear, and with me Through misty air and water pure I take my first degree.

My life, so wondrous bright and fair, in length is but a span With joy you often gaze on me, but catch me ye who can.

All colorless, an empty void, I'm globular in Refulgent in my beauteous tints, I flit along in Whate'er I am, I do in mien ; to graceful curves And yet no arm, with all its skill, can ever me entwine. In hydrogen i slylv lurk, and sway in nitrogen: In ev'ry phase and ev'ry part I'm largely oxy-So fran and dainty in design, on zephyrs soft I

My turgid look? Why don't you know that's due I dence sloft, and on all sides harmonious tints And, be the weather dark or bright, in iris hues Beheld me as I change! Now blue, now red, then white as snow, I soar on high, a wingless bird, then calmly float

With irridescent light I glist and gleam, a fated Twixt earth and sky, in sweeping lines, I wend my fitful way: O'er sea and land, as lights are down, I to and fro rebound.

A sparkling pulf, an azure note, an orb devoid of sound! An hour, a moment I exist, and swiftly wait When, presto! I have gone from you. My life

is blotted out. My little rhyme is done, and now I leave you all The name of this bright, glowing myth-this gleam of no hinguess. No. 1183 .- A Welcome Guest.

I am welcome to all from cottage to throne; There's scarce a condition where I am un-

I strive to do good, and I scarce can do harm; Even music without me must give up a charm. I'm the joy of the weary, the hope of the sick. And fain would I visit where sorrows are thick: I'm a friend to the peaceful, a foe to the strife My presence is needful to keep you in life. By chance you may find me as far off you roam, But I ever am purest and sweetest at home, When life is all over, and troubles are past, May I be your portion, forever, at last. HERBERT IRELAND.

No. 1184 .- A Numerical Enigma. Whole, of eleven letters, is supposed to have been used as an introduction between two of our sucestors. 1. 2 is one of the first words we learned to speak. 1, 2, 3, is rabid. 2, 3, 4, a girl's name. 3, 4 5, an obstruc tion. 4. 5, part of the verb to be. 6. 7, an ab bryistion. 7, 8, 9, 10, 11, a title of respect. MEADOW LARK.

No. 1185,-Syrcopation. I am a sharper whom you hate, I falsify, interpolate, And try to get among my betters in disregard of social festers. Erase one letter and I show A preparation for a blow. And if you make one more expulsion You may produce in me convulsion. NELSONIAN.

No. 1186 -An Ausgram. A certain word to me occurred, Of just a dozen lettera;



TEN CENTS ADMITS TO ALL.

But these twelve letters gently stirred, Have y'elded many another word, Which I give to my betters.

I model chains and a solid machine, All chamois-lined I make them: I dish no camel, but I load chimes in Till, mad on chilies, I break them!

Sin, maid Chloe but seldon in Hica-Lo! Widas nichhe might hold yon; Dame Nichols, I wish you'd shine old mice: Old homes in ice, I told you!

A Maine child? So? Then dance him, Lois mine, Do chin a smile, my tressure: O, umid lichens now calm do I shine, Hi! No clams die of pleasure.

I claim he is class and don means master: For my heart responds, my pulse heats las

To hear his pipings gay. I know if he coss not make the summer, He heralds its advent, blithe new-comer! And t think of the day When the boys of Rodes (and nobody won dered) Sang, Dominicals, ch? in the year 200.

REKA BAROD. No. 1187 - Who Is She?

Who is this that cometh from the south thinly clad in a light transparent garment? Her breath is hot and sultry; she seeks the refreshment of the cool shade, she seeks the cool streams, the crystal brooks to bathe her languid limbs. The brooks and rivulets fly from her and are dried up at her approach. She cools her parched lips with berries, and the grateful acid of all fruits; the seedy melon, the sharp apple and the red pulp of the juicy cherry, which are poured out plentifolly sround her. The tanned haymakers welcome her coming and the sheep shearer, who clips the fleeces of his flocks with his sounding shears. When she cometh, let me lie under the thick shade of a spreading beech-tree-let me walk with her in the early morring, when the dew is yet upon the grass -let me wander with her in the soft twilight, when the shepherd shuts his fold and the star of evening appears. Who is she that cometh from the south? Youth and maidens, tell me, if you know, who is she, and what is her name? Dr. AIKEN(?).

No 1188,-A Charade. My first can dim the sun's meridian ray, In hardest iron my second cut away; My whole indulged will have their powers To cloud the judgment and carrode the mind.

The May Prize.

To the reader furnishing the best lot of answers to the 'Knotty Problems' published during May will be given Pope's poetical works, nicely printed and bound in cloth The solutions for each week should be forwarded within six days after the date of the Sentinel containing the puzziss answered.

Answers. 1168 -Grave-vard.

1169-1. Ecarte cart. 2. Scraper, craps. 3. Peribe, crib. 4. Gloomy loom. 1170.-1 Point-less, 2. Not-wheat, 1171 - Grab-grass. 1172 -Tag. 1173 -Emulate. 1174,-A spring.

An enthusiastic London scientist is endeavoring to produce cats without tails.

An average of a thousand passengers journey daily between Boston and New York,

The reception and reunion given by the students of the Indianapolis Business University on Wednesday night last in the college room, "When Block," was an elegant and interesting affair. The attendance was very large. Mayor McMaster spoke earnestly and at length in behalf of the need of thorough business training for young men and women who anticipate entering any of the great commercial pursuits. State Superintendent Holcomba emphasized the value of institutions for special training, and expressed his outire confidence in the efficient magscement of the Bus ness Uniersity. Ell F. Brown, President of the lustitution, set forth in strong terms the radical improvements that have been made in the various departments in placing all the work of the studebts upon the strongest ground of actual business. The literary programme was followed by an enjoyable tocial, in which the students and their many friends took active part.

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